Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Al-Qamar

Revealed in Makkah

The Hadith of Abu Waqid preceded, in which it is mentioned that the Messenger of Allah would recite **Qaf** (Surah 53) and **Al-Qamar**, (Surah 54), during (the **`Id** Prayers of) **Al-Adha** and **Al-Fitr**. The Prophet used to recite these two Surahs during major gatherings and occasions because they contain Allah's promises and warnings, and information about the origin of creation, Resurrection, **Tawhid**, the affirmation of Prophethood, and so forth among the great objectives.

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

54:1 The Hour has drawn near, and the moon has been cleft asunder.

وَإِن يَرَوْاْ ءَايَةً يُعْرِضُواْ وَيَقُولُواْ سِحْرٌ مُّسْتَمِرٌّ

54:2 And if they see an Ayah, they turn away and say: "This is magic, Mustamir.''

وَكَذَّبُواْ وَاتَّبَعُواْ أَهْوَآءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ

54:3 They denied and followed their own lusts. And every matter will be settled.

وَلَقَدْ جَآءَهُم مِّنَ الأُنبَآءِ مَا فِيهِ مُزْدَجَرٌ

54:4 And indeed there has come to them news wherein there is Muzdajar.

حِكْمَةٌ بَـلِغَةٌ فَمَا تُغْنِـى النُّذُرُ

54:5. Perfect wisdom, but warners benefit them not.

The Hour draws near; the cleaving of the Moon

Allah informs,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ (١)

The Hour has drawn near, and the moon has been cleft asunder.

Allah informs about the approach of the Last Hour and the imminent end and demise of the world,

أَتَى أَمْرُ اللَّهِ فَلاَ تَسْتَعْجِلُوهُ

The Event ordained by Allah will come to pass, so seek not to hasten it. (16:1),

اقْتَرَبَ لِلنَّاسِ حِسَـبُهُمْ وَهُمْ فِى غَفْلَةٍ مُّعْرِضُونَ

Draws near for mankind their reckoning, while they turn away in heedlessness. (21:1)

Hadiths about the Last Hour

There are several Hadiths with this meaning.

Al-Hafiz Abu Bakr Al-Bazzar recorded that Anas said that one day, when the sun was about to set, the Messenger of Allah gave a speech to his Companions, saying,

وَالَّذِي نَفْسِي بِيَدِهِ مَا بَقِيَ مِنَ الدُّنْيَا فِيمَا مَضَى مِنْهَا إِلَّا كَمَا بَقِيَ مِنْ يَوْمِكُمْ هذَا فِيمَا مَضَى مِنْه

By He in Whose Hand is my soul! Not much of this world is left compared to what has already passed of it, except as much as what is left in this day of yours compared to what has already passed of it.

Anas said, "We could only see a small part of the setting sun at the time.''

Another Hadith that supports and explains the above Hadith is recorded by Imam Ahmad that Abdullah bin Umar said,

"We were sitting with the Prophet while the sun was rising above **Qu`ayqa`an**, after **`Asr**. He said,

مَا أَعْمَارُكُمْ فِي أَعْمَارِ مَنْ مَضَى إِلَّا كَمَا بَقِيَ مِنَ النَّهَارِ فِيمَا مَضَى

What remains of your time, compared to what has passed, is as long as what remains of this day compared to what has passed of it.''

Imam Ahmad recorded that Sahl bin Sa`d said that he heard the Messenger of Allah say,

بُعِثْتُ أَنَا وَالسَّاعَةُ هكَذَا

I was sent like this with the Last Hour.

and he pointed with his middle and index finger.

The Two Sahihs also recorded this Hadith.

Imam Ahmad recorded that Wahb As-Suwa'i said that the Messenger of Allah said,

بُعِثْتُ أَنَا وَالسَّاعَةُ كَهذِهِ مِنْ هذِهِ، إِنْ كَادَتْ لَتَسْبِقُنِي

I was sent just before the Last Hour, like the distance between this and this; the latter almost overtook the former.

Al-A`mash joined between his index and middle fingers while narrating this Hadith.

Imam Ahmad recorded that Al-Awzai said that Ismail bin Ubaydullah said,

"Anas bin Malik went to Al-Walid bin Abdul-Malik who asked him about what he heard from the Messenger of Allah about the Last Hour.

Anas said, `I heard the Messenger of Allah say,

أَنْتُمْ وَالسَّاعَةُ كَهَاتَيْنِ

You and the Last Hour are as close as these two (fingers).'''

Only Imam Ahmad collected this Hadith.

There is proof to support these Hadiths in the Sahih listing, **Al-Hashir** (literally the Gatherer), among the names of the Messenger of Allah; he is the first to be gathered, and all people will be gathered thereafter (for the Day of Judgement).

Allah's statement,

... وَانشَقَّ الْقَمَرُ

and the moon has been cleft asunder.

It occurred during the time of Allah's Messenger, according to the authentic **Mutawatir** Hadiths the scholars agree that the moon was cleft asunder during the lifetime of the Prophet, and it was among the clear miracles that Allah gave him. Hadiths mentioning that the Moon was split

The Narration of Anas bin Malik

Imam Ahmad recorded that Anas bin Malik said,

"The people of Makkah asked the Prophet for a miracle and the moon was split into two parts in Makkah.

Allah said,

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder.''

Muslim also collected this Hadith.

Al-Bukhari recorded that Anas bin Malik said,

"The people of Makkah asked the Messenger of Allah to produce a miracle, and he showed them the splitting of the moon into two parts, until they saw (the mount of) **Hira'** between them.''

This Hadith is recorded in the Two Sahihs with various chains of narration.

The Narration of Jubayr bin Mut`im

Imam Ahmad recorded that Jubayr bin Mut`im said,

"The moon was split into two pieces during the time of Allah's Prophet; a part of the moon was over one mountain and another part over another mountain. So they said, `Muhammad has taken us by his magic.'

They then said, `If he was able to take us by magic, he will not be able to do so with all people.'''

Only Imam Ahmad recorded this Hadith with this chain of narration.

Al-Bayhaqi used another chain of narration in a similar Hadith he collected in Ad-Dala'il.

The Narration of `Abdullah bin `Abbas

Al-Bukhari recorded that Ibn Abbas said,

"The moon was split during the time of the Prophet.''

Al-Bukhari and Muslim collected this Hadith.

Ibn Jarir recorded that Ibn Abbas commented on Allah's saying:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ (٢)

The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away and say: "This is magic, **Mustamir**.''

This occurred before the **Hijrah**; the moon was split and they saw it in two parts.''

The Narration of `Abdullah bin `Umar Al-Hafiz Abu Bakr

Al-Bayhaqi recorded that Abdullah bin Umar commented on Allah's statement:

اقْتَرَبَتِ السَّاعَةُ وَانشَقَّ الْقَمَرُ

The Hour has drawn near, and the moon has been cleft asunder.

"This occurred during the time of Allah's Messenger; the moon was split in two parts. A part of it was before the mount and a part on the other side.

The Prophet said, اللْهُمَّ اشْهَد O Allah! Be witness.''

This is the narration that Muslim and At-Tirmidhi collected.

At-Tirmidhi said, "**Hasan Sahih**.''

The Narration of `Abdullah bin Mas`ud

Imam Ahmad recorded that Ibn Mas`ud said,

"The moon was split in two parts during the time of Allah's Messenger, and they saw its two parts. Allah's Messenger said, اشْهَدُوا (Be witnesses.''

Al-Bukhari and Muslim collected this Hadith.

Ibn Jarir recorded that Abdullah (Ibn Mas`ud) said,

"I saw the mountain between the two parts of the moon when it was split.''

Imam Ahmad recorded that Abdullah said,

"The moon was split during the time of Allah's Messenger and I saw the mount between its two parts."

The Stubbornness of the idolators

Allah said,

وَإِن يَرَوْا آيَةً ...

And if they see an Ayah,

if they see proof, evidence and a sign,

... يُعْرِضُوا ...

they turn away,

they do not believe in it. Rather, they turn away from it, abandoning it behind their backs,

... وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

and say: "This is magic, **Mustamir**.''

They say, `the sign that we saw was magic, which was cast on us.'

Mustamir, means, `will soon go away', according to Mujahid, Qatadah and several others.

The Quraysh said that the cleaving of the moon was false and will soon diminish and fade away,

وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءهُمْ ...

They denied and followed their own lusts.,

they rejected the truth when it came to them, following the ignorance and foolishness that their lusts and desires called them to.

Allah's statement,

... وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ (٣)

And every matter will be settled.

> means, the good deeds will take their doers to all that is good and righteous, and similarly evil deeds will take their doers to all that is evil, according to Qatadah, while Ibn Jurayj said, "will settle according to its people.''

Mujahid commented on the meaning of, وَكُلُّ أَمْرٍ مُّسْتَقِرٌّ (And every matter will be settled). by saying,

> "On the Day of Resurrection.''

Allah's statement,

وَلَقَدْ جَاءهُم مِّنَ الْأَنبَاء ...

And indeed there has come to them news;

> in this Qur'an, there has come to them the news of the earlier nations that disbelieved in their Messengers and the torment, punishment and affliction that befell them,

... مَا فِيهِ مُزْدَجَرٌ (٤)

wherein there is **Muzdajar**,

> wherein there are warnings and lessons to stop them from idolatry and persisting in denial,

حِكْمَةٌ بَالِغَةٌ ...

Perfect wisdom,

> in that Allah guides whomever He wills and misguides whomever He wills,

... فَمَا تُغْنِ النُّذُرُ (٥)

but warners benefit them not.

> but the preaching of warnings does not benefit those upon whom Allah has written misery and sealed their hearts. Who can guide such people after Allah?

This Ayah is similar to Allah's statements,

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَـلِغَةُ فَلَوْ شَآءَ لَهَدَاكُمْ أَجْمَعِينَ

Say: "With Allah is the perfect proof and argument; had He so willed, He would indeed have guided you all.'' (6:149)

and,

وَمَا تُغْنِى الاٌّيَـتُ وَالنُّذُرُ عَن قَوْمٍ لاَّ يُؤْمِنُونَ

But neither Ayat nor warners benefit those who believe not. (10:101)

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُو الدَّاعِ إِلَى شَىْءٍ نُّكُرٍ

54:6 So withdraw from them. The Day that the caller will call (them) to a terrible thing.

خُشَّعاً أَبْصَـرُهُمْ يَخْرُجُونَ مِنَ الاٌّجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ

54:7 They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

مُّهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَـفِرُونَ هَـذَا يَوْمٌ عَسِرٌ

54:8 Hastening towards the caller. The disbelievers will say: "This is a hard Day.''

The terrible End the Disbelievers will meet on the Day of Resurrection

Allah the Exalted says,

فَتَوَلَّ عَنْهُمْ ...

So withdraw from them.

Allah the Exalted says, `O Muhammad, turn away from these people who, when they witness a miracle, they deny it and say that this is continuous magic.' Turn away from them and wait until,

... يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُّكُرٍ (٦)

The Day that the caller will call (them) to a terrible thing.

to the Recompense and the afflictions, horrors and tremendous hardships that it brings forth,

خُشَّعًا أَبْصَارُهُمْ ...

with humbled eyes,

their eyes will be covered with disgrace,

... يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ (٧)

they will come forth from (their) graves as if they were locusts spread abroad.

They will gather towards the area of Reckoning in such haste and crowds, in response to the caller, as if they were crowds of locusts spreading all about.

Allah said,

مُّهْطِعِينَ ...

Hastening, (meaing hurriedly),

... إِلَى الدَّاعِ ...

towards the caller.

without being able to hesitate or slow down,

... يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ (٨)

The disbelievers will say: "This is a hard Day.'',

meaing, `this is a hard, terrible, horrifying and distressful Day,'

فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ

عَلَى الْكَـفِرِينَ غَيْرُ يَسِيرٍ

Truly, that Day will be a Hard Day -- far from easy for the disbelievers. (74:9-10)

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُواْ عَبْدَنَا وَقَالُواْ مَجْنُونٌ وَازْدُجِرَ

54:9 The people of Nuh denied (their Messenger) before them. They rejected Our servant and said: "A madman!'' Wazdujir.

فَدَعَا رَبَّهُ

54:10 Then he invoked his Lord (saying):

أَنُّى مَغْلُوبٌ فَانتَصِرْ

"I have been overcome, so help (me)!''

فَفَتَحْنَآ أَبْوَبَ السَّمَآءِ بِمَاءٍ مُّنْهَمِرٍ

54:11 So, We opened the gates of the heaven with water Munhamir.

وَفَجَّرْنَا الاٌّرْضَ عُيُوناً فَالْتَقَى الْمَآءُ عَلَى أَمْرٍ قَدْ قُدِرَ

12. And We caused springs to gush forth from the earth. So, the waters met for a matter predestined.

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَحٍ وَدُسُرٍ

54:13 And We carried him on a (ship) made of planks and nails (Dusur).

تَجْرِى بِأَعْيُنِنَا جَزَآءً لِّمَن كَانَ كُفِرَ

54:14 Floating under Our Eyes, a reward for him who had been rejected!

وَلَقَدْ تَّرَكْنَـهَا ءايَةً فَهَلْ مِن مُّدَّكِرٍ

54:15 And indeed, We have left this as a sign.

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:16 Then is there any that will remember!

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:17 And We have indeed made the Qur'an easy to understand and remember; then is there anyone who will remember!

The Story of the People of Nuh and the Lesson from it

Allah the Exalted said,

كَذَّبَتْ قَبْلَهُمْ ...

Denied before them, (before your people, O Muhammad),

... قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا ...

the people of Nuh. They rejected Our servant,

means, they denied him categorically and accused him of madness,

... وَقَالُوا مَجْنُونٌ وَازْدُجِرَ (٩)

and said: "A madman!'' **Wazdujir**.

Mujahid said about **Wazdujir**:

"He was driven out accused on account of madness.''

It was also said that **Wazdujir** means,

he was rebuked, deterred, threatened and warned by his people saying:

لَئِنْ لَّمْ تَنْتَهِ يٰنُوحُ لَتَكُونَنَّ مِنَ الْمُرْجُومِينَ

"If you do not stop O Nuh, you will be among those who will be stoned.'' (26:116)

This was said by Ibn Zayd, and it is sound.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ (١٠)

Then he invoked his Lord (saying):

"I have been overcome, so help (me)!''

meaning, `I am weak and cannot overcome or resist my people, so help Your religion!'

Allah the Exalted said,

فَفَتَحْنَا أَبْوَابَ السَّمَاء بِمَاء مُّنْهَمِرٍ (١١)

So, We opened the gates of the heaven with water **Munhamir**.

As-Suddi said about Munhamir, "It means abundant.''

وَفَجَّرْنَا الْأَرْضَ عُيُونًا ...

And We caused springs to gush forth from the earth.

means, from every part of the earth, and even ovens in which fire was burning -- water and springs gushed forth,

... فَالْتَقَى الْمَاء ...

So, the waters met,

means, of the heaven and the earth,

... عَلَى أَمْرٍ قَدْ قُدِرَ (١٢)

for a matter predestined.

Ibn Jurayj reported from Ibn Abbas: فَفَتَحْنَا أَبْوَابَ السَّمَاء بِمَاء مُّنْهَمِرٍ (So, We opened the gates of the heaven with water **Munhamir**),

> "Torrential rain, the only water that fell from the sky before that day and ever since was from clouds. But the sky's gates were opened on them that day, and therefore, the water that came down was not from clouds. So both the waters (of the earth and the heaven) met according to a matter ordained.''

Allah said,

وَحَمَلْنَاهُ عَلَى ذَاتِ أَلْوَاحٍ وَدُسُرٍ (١٣)

And We carried him on a (ship) made of planks and nails (**Dusur**),

> Ibn Abbas, Sa`id bin Jubayr, Al-Qurazi, Qatadah and Ibn Zayd said that **Dusur** means nails.
>
> Ibn Jarir preferred this view.

Allah's statement,

تَجْرِي بِأَعْيُنِنَا ...

Floating under Our Eyes,

> means, `by Our command and under Our protection and observation,'

... جَزَاء لِّمَن كَانَ كُفِرَ (١٤)

a reward for him who had been rejected!

> meaning, as recompense for them because of their disbelief in Allah and as reward for Nuh, peace be upon him.

Allah the Exalted said,

وَلَقَد تَّرَكْنَاهَا آيَةً ...

And indeed, We have left this as a sign.

Qatadah said,

"Allah left the ship of Nuh intact until the first generation of this Ummah were able to see it.''

However, it appears that the meaning here is that Allah kept ships as a sign. For instance, Allah the Exalted said,

وَءَايَةٌ لَّهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ

وَخَلَقْنَا لَهُمْ مِّن مِّثْلِهِ مَا يَرْكَبُونَ

And a sign for them is that We bore their offspring in the laden ship. And We have created for them of the like thereunto, on which they ride. (36:41-42),

إِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنَـكُمْ فِى الْجَارِيَةِ

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَآ أُذُنٌ وَعِيَةٌ

Verily, when the water rose beyond its limits, We carried you in the boat. That We might make it an admonition for you and that it might be retained by the retaining ears. (69:11-12)

Allah's statement here,

... فَهَلْ مِن مُّدَّكِرٍ (١٥)

Then is there any that will remember?

means, `is there any that will receive admonition and reminder.

Imam Ahmad recorded that Abdullah bin Mas`ud said,

"The Prophet recited to me, **فَهَلْ مِن مُّدَّكِرٍ** (Then is there any that will remember)''

Al-Bukhari collected a similar Hadith from Abdullah that he said,

"I recited to the Prophet فَهَلْ مِن مُّدَّكِرٍ (then is there any that will remember) and the Prophet said, فَهَلْ مِن مُّدَّكِرٍ (Then is there any that will remember).''

Allah's statement,

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (١٦)

Then how (terrible) was My torment and My warnings?

means, `how terrible was My torment that I inflicted on those who disbelieved in Me and denied My Messengers, who did not heed to My warnings How was My help that I extended to My Messengers and the revenge exerted on their behalf,'

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ ...

And We have indeed made the Qur'an easy to understand and remember;

meaning, `We have made the Qur'an easy to recite and comprehend for those who seek these traits, to remind mankind,'

as Allah said,

كِتَـبٌ أَنزَلْنَـهُ إِلَيْكَ مُبَـرَكٌ لِّيَدَّبَّرُوا ءَايَـتِهِ وَلِيَتَذَكَّرَ أُوْلُو الأَلْبَـبِ

(This is) a Book which We have sent down to you, full of blessings, that they may ponder over its Ayat, and that men of understanding may remember. (38:29),

فَإِنَّمَا يَسَّرْنَـهُ بِلَسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنْذِرَ بِهِ قَوْماً لُّدّاً

So We have made this (the Qur'an) easy in your own tongue, only that you may give glad tidings to those who have **Taqwa** and warn with it the most quarrelsome people. (19:97)

Allah said,

... فَهَلْ مِن مُّدَّكِرٍ (١٧)

then is there any that will remember,

meaning, `is there anyone who will remember through this Qur'an, which We made easy to memorize and easy to understand?'

Muhammad bin Ka`b Al-Qurazi commented on this Ayah,

"Is there anyone who will avoid evil?''

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:18 `Ad denied; then how was My torment and My warnings?

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِى يَوْمِ نَحْسٍ مُّسْتَمِرٍّ

54:19 Verily, We sent against them a violently cold (Sarsar) wind on a day of calamity, continuous.

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ

54:20 Plucking out men as if they were uprooted stems of date palms.

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:21 Then, how was My torment and My warnings!

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:22 And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of `Ad

Allah states that,

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ (١٨)

`Ad denied; then how was My torment and My warnings?

Allah states that **`Ad**, the People of **Hud**, denied their Messenger, just as the people of **Nuh** did.

So, Allah sent on them,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا ...

Verily, We sent against them a violently cold (**Sarsar**) wind

means, a bitterly cold and furious wind,

... فِي يَوْمِ نَحْسٍ ...

on a day of calamity,

against them, according to Ad-Dahhak, Qatadah and As-Suddi,

... مُّسْتَمِرٍّ ﴿١٩﴾

continuous,

upon them because the calamity, torment and destruction that they suffered in this life on that day continued with that of the Hereafter,

تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾

Plucking out men as if they were uprooted stems of date palms.

The wind would pluck one of them and raise him high, until he could no longer be seen, and then violently send him down on his head to the ground. His head would be smashed and only his body would be left, headless,

... كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُّنقَعِرٍ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾

as if they were uprooted stems of date palms.

Then, how was My torment and My warnings? And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ

54:23 Thamud denied the warnings.

فَقَالُواْ أَبَشَراً مِّنَّا وَحِداً نَّتَّبِعُهُ إِنَّآ إِذاً لَّفِى ضَلَـلٍ وَسُعُرٍ

54:24 And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!''

أَءُلْقِىَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا

54:25 "Is it that the Reminder is sent to him alone from among us?

بَلْ هُوَ كَذَّابٌ أَشِرٌ

Nay, he is an insolent liar!''

سَيَعْلَمُونَ غَداً مَّنِ الْكَذَّابُ الاٌّشِرُ

54:26 Tomorrow they will come to know who is the liar, the insolent one!

إِنَّا مُرْسِلُواْ النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ

54:27 Verily, We are sending the she-camel as a test for them. So watch them, and be patient!

وَنَبِّئْهُمْ أَنَّ الْمَآءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُّحْتَضَرٌ

54:28 And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

فَنَادَوْاْ صَـحِبَهُمْ فَتَعَاطَى فَعَقَرَ

54:29 But they called their comrade and he took (a sword) and killed (her).

فَكَيْفَ كَانَ عَذَابِى وَنُذُرِ

54:30 Then, how was My torment and My warnings!

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَحِدَةً فَكَانُواْ كَهَشِيمِ الْمُحْتَظِرِ

54:31 Verily, We sent against them a single Sayhah, and they became like straw Al-Muhtazir.

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:32 And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of Thamud

Allah states here that,

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ (٢٣)

Thamud denied the warnings.

i.e. the people of **Thamud** denied their Messenger Salih,

فَقَالُوا أَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذًا لَّفِي ضَلَالٍ وَسُعُرٍ (٢٤)

And they said: "A man, alone among us -- shall we follow him Truly, then we should be in error and distress!''

They said, `We would have earned failure and loss if we all submitted to a man from among us.'

They were amazed that the Reminder was sent to him alone among them, and therefore, accused him of being a liar,

أَؤُلْقِيَ الذِّكْرُ عَلَيْهِ مِن بَيْنِنَا ...

"Is it that the Reminder is sent to him alone from among us?

... بَلْ هُوَ كَذَّابٌ أَشِرٌ (٢٥)

Nay, he is an insolent liar!

means, he has trespassed the limits in his lies.

Allah the Exalted responded,

سَيَعْلَمُونَ غَدًا مَّنِ الْكَذَّابُ الْأَشِرُ (٢٦)

Tomorrow they will come to know who is the liar, the insolent one!

thus warning and threatening them and delivering a sure promise to them,

إِنَّا مُرْسِلُو النَّاقَةِ فِتْنَةً لَّهُمْ ...

Verily, We are sending the she-camel as a test for them.

To test and try the people of **Thamud**, Allah sent to them a superb, pregnant female camel that emerged from solid rock, according to their request, so that it would become a proof against them from Allah, the Exalted. Thereafter, they were supposed to believe in what was brought to them by Salih, peace be upon him.

Allah ordered His servant and Messenger Salih,

... فَارْتَقِبْهُمْ وَاصْطَبِرْ (٢٧)

So watch them, and be patient!

Allah commanded, \`await, O Salih, and see what will become of them and be patient; verily the better end will be yours and you will have success in this life and the Hereafter,'

وَنَبِّئْهُمْ أَنَّ الْمَاء قِسْمَةٌ بَيْنَهُمْ ...

And inform them that the water is to be shared between them,

> one day for her to drink and one day for them to drink,
>
> قَالَ هَـذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ
>
> He said: "Here is a she-camel: it has a right to drink, and you have a right to drink (water) on a day, known.'' (26:155)

Allah's statement,

... كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

each one's right to drink being established.

Mujahid said,

> "When she did not drink, they would drink the water, and when she drank, they would drink her milk.''

Allah the Exalted said;

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ ﴿٢٩﴾

But they called their comrade and he took and killed.

> According to the Scholars of **Tafsir**, his name was Qudar bin Salif; he was the evilest among them,
>
> إِذِ انبَعَثَ أَشْقَـهَا
>
> When the most wicked man among them went forth (to kill the she-camel). (91:12)

Allah said here, **فَتَعَاطَى** (and he took), meaning to harm,

... فَعَقَرَ

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

and killed (her). Then, how was My torment and My warnings,

> `I tormented them, so how was the torment I sent on them because of their disbelief in Me and denying My Messenger'

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ (٣١)

Verily, We sent against them a single **Sayhah**, and they became like straw **Al-Muhtazir**.

> They all perished and none of them remained. They were no more, they died out, just as plants and grass dry and die out.

As-Suddi said that they became like the dry grass in the desert when it becomes burned and the wind scatters it all about.

Ibn Zayd said,

> "The Arabs used to erect fences (**Hizar**, from which the word, **Al-Muhtazir**, is derived) made of dried bushes, around their camels and cattle, so Allah said, كَهَشِيمِ الْمُحْتَظِرِ (like straw **Al-Muhtazir**.)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (٣٢)

And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember!

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ

54:33 The people of Lut denied the warnings.

إِنَّآ أَرْسَلْنَا عَلَيْهِمْ حَـصِباً إِلاَّ آلَ لُوطٍ نَّجَّيْنَـهُم بِسَحَرٍ

54:34 Verily, We sent against them Hasib (a violent storm of stones), except the family of Lut, them We saved in the last hour of the night,

نِّعْمَةً مِّنْ عِندِنَا كَذَلِكَ نَجْزِى مَن شَكَرَ

54:35 As a favor from Us. Thus do We reward him who gives thanks.

وَلَقَدْ أَنذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْاْ بِالنُّذُرِ

54:36 And he indeed had warned them of Our punishment, but they doubted the warnings!

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ فَطَمَسْنَآ أَعْيُنَهُمْ فَذُوقُوا عَذَابِى وَنُذُرِ

54:37 And they indeed sought to shame his guests. So, We blinded their eyes (saying), "Then taste you My torment and My warnings.''

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ

54:38 And verily, an abiding torment seized them early in the morning.

فَذُوقُواْ عَذَابِى وَنُذُرِ

54:39 Then taste you My torment and My warnings.

وَلَقَدْ يَسَّرْنَا الْقُرْءَانَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ

54:40 And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

The Story of the People of the Prophet Lut

Allah the Exalted states,

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ (٣٣)

The people of **Lut** denied the warnings.

Allah the Exalted states that the people of **Lut** defied and denied their Messenger and committed sodomy, the awful immoral sin that no people in the history of mankind had committed before. This is why Allah destroyed them with a type of torment that He never inflicted upon any nation before them. Allah the Exalted commanded Jibril, peace be upon him, to raise their cities to the sky and then turn them upside down over them, followed by stones made of marked **Sijjil**.

So He said here:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُم بِسَحَرٍ (٣٤)

Verily, We sent against them **Hasib** (a violent storm of stones) except the family of **Lut**, them We saved in the last hour of the night.

They left the city in the last part of the night and were saved from the torment that struck their people, none of whom believed in **Lut**. And even **Lut's** wife suffered the same end as her people. Allah's Prophet **Lut** left Sodom with his daughters in safety, unharmed.

نِعْمَةً مِّنْ عِندِنَا ...

As a favor from Us.

Allah said,

... كَذَلِكَ نَجْزِي مَن شَكَرَ (٣٥)

وَلَقَدْ أَنذَرَهُم بَطْشَتَنَا ...

Thus do We reward him who gives thanks. And he indeed had warned them of Our punishment,

meaning, before the torment struck his people, he warned them of Allah's torment and punishment. They did not heed the warning, nor listen to Lut,

... فَتَمَارَوْا بِالنُّذُرِ(٣٦)

but they doubted the warnings!

i.e. but instead doubted and disputed the warning.

وَلَقَدْ رَاوَدُوهُ عَن ضَيْفِهِ ...

And they indeed sought to shame his guests,

that is the night the angels Jibril, Mika'il and Israfil came to him in the shape of handsome young men, as a test from Allah for **Lut's** people. **Lut** hosted his guests, while his wife, the evil old one, sent a message to her people informing them of **Lut's** guests. They came to him in haste from every direction, and **Lut** had to close the door in their faces. They came during the night and tried to break the door; **Lut** tried to fend them off, while shielding his guests from them, saying,

هَـؤُلآءِ بَنَاتِى إِن كُنْتُمْ فَـعِلِينَ

These are my daughters, if you must act (so). (15:71),

in reference to their women,

قَالُواْ لَقَدْ عَلِمْتَ مَا لَنَا فِى بَنَاتِكَ مِنْ حَقٍّ

They said: "Surely, you know that we have neither any desire nor need of your daughters!'' (11:79),

meaning, `we do not have any desire for women,'

وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ

and indeed you know well what we want! (11:79)

... فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنُذُرِ (٣٧)

So, We blinded their eyes (saying), "Then taste you My torment and My warnings.''

When the situation became serious and they insisted on coming in, Jibril went out to them and struck their eyes with the tip of his wing, causing them to lose their sight. They went back feeling for the walls to guide them, threatening **Lut** with what would befall him in the morning.

Allah the Exalted said,

وَلَقَدْ صَبَّحَهُم بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ (٣٨)

And verily, an abiding torment seized them early in the morning.

meaning, a torment that they had no way of escaping or avoiding,

فَذُوقُوا عَذَابِي وَنُذُرِ (٣٩)

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ (٤٠)

Then taste you My torment and My warnings. And indeed, We have made the Qur'an easy to understand and remember; then is there any that will remember!

وَلَقَدْ جَآءَ ءَالَ فِرْعَوْنَ النُّذُرُ

54:41 And indeed, warnings came to the people of Fir`awn.

كَذَّبُواْ بِـَايَـتِنَا كُلِّهَا فَأَخَذْنَـهُمْ أَخْذَ عِزِيزٍ مُّقْتَدِرٍ

54:42 (They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.

أَكُفَّـرُكُمْ خَيْرٌ مِّنْ أُوْلَـئِكُمْ أَمْ لَكُم بَرَآءَةٌ فِى الزُّبُرِ

54:43 Are your disbelievers better than these Or have you immunity in the Divine Scriptures!

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ

54:44Or say they: "We are a great multitude, victorious.''

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

54:45 Their multitude will be put to flight, and they will show their backs.

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

54:46 Nay, but the Hour is their appointed time, and the Hour will be more grievous and more bitter.

The Story of Fir`awn and His People

Allah the Exalted narrates to us the story of Fir`awn and his people.

وَلَقَدْ جَاء آلَ فِرْعَوْنَ النُّذُرُ (٤١)

كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ (٤٢)

And indeed, warnings came to the people of **Fir`awn**.

(They) denied all Our signs, so We seized them with a punishment of the Almighty, All-Capable.

A Messenger came to them from Allah, Musa supported by his brother Harun. Their Messengers delivered good news if they believe, and a warning if they rejected the Message. Allah supported Musa and Harun with tremendous miracles and great signs, but **Fir`awn** and his people rejected all of them. Allah took them the way the All-Mighty, the All-Capable would; He destroyed them all leaving none surviving to tell the story of what happened to them.

Advising and Threatening the Quraysh Allah said,

أَكُفَّارُكُمْ ...

Are your disbelievers,

meaning, `O idolators of the Quraysh,'

... خَيْرٌ مِّنْ أُوْلَئِكُمْ ...

better than these,

> meaning better than the nations that were mentioned here, who were destroyed on account of their disbelief in the Messengers and rejecting the Scriptures. `Are you better than these?'

... أَمْ لَكُم بَرَاءةٌ فِي الزُّبُرِ (٤٣)

Or have you immunity in the Divine Scriptures,

`do you have immunity from Allah that the torment and punishment will not touch you?'

Allah said about the Quraysh,

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ (٤٤)

Or say they: "We are a great multitude, victorious!''

> stating that they believed they will support each other and their great gathering will avail them against those who intend to harm them.

Allah the Exalted responded,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ (٤٥)

Their multitude will be put to flight, and they will show their backs.

> affirming that their gathering shall scatter, and they shall be defeated.

Al-Bukhari recorded that Ibn Abbas said,

> "The Prophet, while in a dome-shaped tent on the day of the battle of **Badr**, said,
>
> أَنْشُدُكَ عَهْدَكَ وَوَعْدَكَ،
>
> اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبَدْ بَعْدَ الْيَوْمِ فِي الْأَرْضِ أَبَدًا

O Allah! I ask you for the fulfillment of Your covenant and promise.

O Allah! If You wish (to destroy the believers), You will never be worshipped on the earth after today.

Abu Bakr caught him by the hand and said, `This is sufficient, O Allah's Messenger! You have sufficiently asked and petitioned Allah.'

The Prophet was clad in his armor at that time and went out, saying,

سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ (٤٦)

Their multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.''

Al-Bukhari also recorded that Yusuf bin Mahak said,

"I was with the Mother of the faithful, A'ishah, when she said, `When I was still a young playful girl in Makkah, this Ayah was revealed to Muhammad,

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ

Nay, but the Hour is their appointed time and that Hour will be more grievous and more bitter.''

This is the abridged narration that Al-Bukhari collected, but he also collected a longer narration of it in the Book of the Virtues of the Qur'an.

Muslim did not collect this Hadith.

إِنَّ الْمُجْرِمِينَ فِى ضَلَـلٍ وَسُعُرٍ

54:47 Verily, the criminals are in error and will burn.

يَوْمَ يُسْحَبُونَ فِى النَّارِ عَلَى وُجُوهِهِمْ ذُوقُواْ مَسَّ سَقَرَ

54:48 The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!''

إِنَّا كُلَّ شَىْءٍ خَلَقْنَـهُ بِقَدَرٍ

54:49 Verily, We have created all things with Qadar.

وَمَآ أَمْرُنَآ إِلاَّ وَحِدَةٌ كَلَمْحٍ بِالْبَصَرِ

54:50 And Our commandment is but one as the twinkling of an eye.

وَلَقَدْ أَهْلَكْنَآ أَشْيَـعَكُمْ فَهَلْ مِن مُّدَّكِرٍ

54:51 And indeed, We have destroyed your likes; then is there any that will remember!

وَكُلُّ شَىْءٍ فَعَلُوهُ فِى الزُّبُرِ

54:52 And everything they have done is noted in Az-Zubur.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ

54:53. And everything, small and large, is written down.

إِنَّ الْمُتَّقِينَ فِى جَنَّـتٍ وَنَهَرٍ

54:54. Verily, those who have Taqwa, will be in the midst of Gardens and Rivers.

فِى مَقْعَدِ صِدْقٍ عِندَ مَلِيكٍ مُّقْتَدِرِ

54:55 In a seat of truth, near the Muqtadir King.

The Destination of the Criminals

Allah the Exalted states,

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ (٤٧)

Verily, the criminals are in error and will burn.

the criminals are misguided away from the truth and engulfed in confusion, because of the doubts and uncertainty they are in. This description befits every disbeliever and innovator of all types and forms of sects.

Allah the Exalted said,

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ...

The Day they will be dragged on their faces into the Fire,

meaning, just as they were consumed in doubt, suspicion and hesitation, they ended up in the Fire. And just as they were misguided, they will end up being dragged on their faces, unaware of where they will be taken. They will be admonished and criticized,

... ذُوقُوا مَسَّ سَقَرَ (٤٨)

"Taste you the touch of Hell!''

Everything was created with Qadar

Allah's statement,

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ (٤٩)

Verily, We have created all things with **Qadar**.

is similar to several other Ayat,

وَخَلَقَ كُلَّ شَيْءٍ فَقَدَّرَهُ تَقْدِيراً

He has created everything, and has measured it exactly according to its due measurements (**Faqaddarahu Taqdir**). (25:2)

and,

سَبِّحِ اسْمَ رَبِّكَ الاٌّعْلَى - الَّذِى خَلَقَ فَسَوَّى - وَالَّذِى قَدَّرَ فَهَدَى

Glorify the Name of your Lord, the Most High. Who has created (everything), and then proportioned it. And Who has measured (**Qaddara**) and then guided. (87:1-3),

i.e., He measured out the total sum (**Qadar**) of everything and then guided the creation to it.

The Imams of the Sunnah relied on this honorable Ayah as evidence that Allah created the creation with destined limits before they were created. He knew everything that will occur before it occurred and recorded everything that will occur, before they occurred. They used this Ayah and similar Ayat and Hadiths to refute the **Qadariyyah** sect, who started their sect during the latter time of the Companions.

I mentioned this subject in detail in my explanation on the chapter on faith of Sahih Al-Bukhari. I will mention here some Hadiths pertaining to this honorable Ayah.

Imam Ahmad recorded that Abu Hurayrah said,

"The idolators of the Quraysh came to the Messenger of Allah arguing with him and discounting the **Qadar**. This Ayah was revealed,

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.''

Muslim, At-Tirmidhi and Ibn Majah collected this Hadith.

Al-Bazzar recorded that Amr bin Shu`ayb said that his father narrated that his grandfather said,

"These Ayat were revealed about those who deny **Al-Qadar**,

إِنَّ الْمُجْرِمِينَ فِي ضَلَالٍ وَسُعُرٍ

يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

> Verily, the criminals are in error and will burn. The Day they will be dragged on their faces into the Fire: "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.

Ibn Abi Hatim also recorded that Zurarah said that his father said that the Prophet recited this Ayah,

... مَسَّ سَقَرَ

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

> "Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.
>
> and then said,
>
> نَزَلَتْ فِي أُنَاسٍ مِنْ أُمَّتِي يَكُونُونَ فِي آخِرِ الزَّمَانِ يُكَذِّبُونَ بِقَدَرِ اللهِ
>
> (These Ayat were revealed about some members of my **Ummah**. They will come before the end of time and deny **Al-Qadar**.

Ata' bin Abi Rabah said,

> "I went to Ibn Abbas and found him drawing water from the well of **Zamzam**. The bottom of his clothes were wet with the water of **Zamzam** and I said to him, `They talked about **Al-Qadar** (some denied it).'
>
> He asked, `Have they done this!'
>
> I said, `Yes.'
>
> He said, `By Allah! This Ayah was revealed only about them,
>
> ... مَسَّ سَقَرَ
>
> إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

"Taste you the touch of Hell!'' Verily, We have created all things with **Qadar**.

They are the worst members of this **Ummah**. Do not visit those who fall ill among them or pray the Funeral prayer for those among them who die. If I saw one of them, I would pluck out his eyes with these two fingers of mine.'''

Imam Ahmad recorded that Nafi` said,

"Abdullah bin Umar had a friend in the area of Ash-Sham who used to write to him. Abdullah bin Umar wrote to him, `I was told that you started talking about **Al-Qadar**. Therefore, do not dare write to me any more. I heard the Messenger of Allah say,

سَيَكُونُ فِي أُمَّتِي أَقْوَامٌ يُكَذِّبُونَ بِالْقَدَر

There will be some members of my **Ummah** who will deny **Al-Qadar**.''

Abu Dawud collected this Hadith from Ahmad bin Hanbal.

Imam Ahmad recorded that Abdullah bin Umar said that the Messenger of Allah said,

كُلُّ شَيْءٍ بِقَدَرٍ حَتّى الْعَجْزُ وَالْكَيْس

Every thing is predetermined, even laziness and intelligence.

Muslim collected this Hadith using a chain of narration through Imam Malik.

There is also an authentic Hadith in which the Messenger of Allah said,

اسْتَعِنْ بِاللهِ وَلَا تَعْجَزْ، فَإِنْ أَصَابَكَ أَمْرٌ فَقُلْ: قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ،

وَلَا تَقُلْ: لَوْ أَنِّي فَعَلْتُ كَذَا لَكَانَ كَذَا، فَإِنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيْطَان

Seek the help of Allah and do not succumb to feebleness. And when an affliction strikes you, say,

"Allah has decreed this, and He does as He wills.''

Do not say,

"Had I done this or that, this or that would have happened, because "if'' opens the door wide for the work of Ash-Shaytan.''

In a Hadith from Abbas, the Messenger of Allah said to him,

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ لَكَ لَمْ يَنْفَعُوكَ،

وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ، لَمْ يَكْتُبْهُ اللهُ عَلَيْكَ لَمْ يَضُرُّوكَ،

جَفَّتِ الْأَقْلَامُ وَطُوِيَتِ الصُّحُفُ

Know that if the **Ummah** were to all gather their strength to cause you some benefit that Allah has not decreed for you, they will never be able to bring you that benefit.

And if they gather their strength to bring a harm to you that Allah has not written on you, they will never be able to harm you.

The pens have gone dry and the Books of Record have been closed.

Imam Ahmad recorded that Ubadah bin Al-Walid bin Ubadah said that his father said to him,

"I went to Ubadah when he was ill, and I thought that he was going to die. So I said, `O my father, advise us and make the best effort in this regard.'

He said, `Help me sit up,' and when he was helped up, he said,

`O my son! Know that you will not taste the delight of Faith or earn true knowledge in Allah until you believe in **Al-Qadar**, the good and the not so good parts of it.'

I asked, `O my father! How can I know (or believe in) Al-Qadar, the good and the not so good parts of it?'

He said,

- `When you know that what has missed you, would never have come to you and
- what has befallen you would never have missed you. O my son!

I heard the Messenger of Allah say,

إِنَّ أَوَّلَ مَا خَلَقَ اللهُ الْقَلَمُ، ثُمَّ قَالَ لَهُ: اكْتُبْ، فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

The first thing Allah created was the Pen, right after that commanded it, `Record!'

and the Pen recorded everything that will occur until the Day of Resurrection.

O my son! If you die not having this belief, you will enter the Hellfire.'''

At-Tirmidhi also recorded it and said: "**Hasan Sahih Gharib**.''

It is confirmed in Sahih Muslim from Abdullah bin `Amr that the Messenger of Allah said,

إِنَّ اللهَ كَتَبَ مَقَادِيرَ الْخَلْقِ قَبْلَ أَنْ يَخْلُقَ السَّموَاتِ وَالْأَرْضَ بِخَمْسِينَ أَلْفَ سَنَةَ

Verily, Allah recorded the measurements for the creatures fifty thousand years before He created the heavens and earth.

Ibn Wahb added,

وَكَانَ عَرْشُهُ عَلَى الْمَآءِ

And His Throne was over the water. (11:7)

At-Tirmidhi also recorded it, and he said: "**Hasan, Sahih Gharib**.''

A Warning to beware of Allah's Threats

Allah said,

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ (٥٠)

And Our commandment is but one as the twinkling of an eye.

This is information about the execution of His will in His creation, just as He informed us the execution of His decree in them,

وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ (And Our commandment is but one). meaning,

`We only command a thing once, without needing to repeat the command; and whatever We command comes to existence faster than the blinking of an eye without any delay, not even for an instant.'

Allah said,

وَلَقَدْ أَهْلَكْنَا أَشْيَاعَكُمْ ...

And indeed, We have destroyed your likes,

i.e. the earlier nations who denied their Messengers,

... فَهَلْ مِن مُّدَّكِرٍ (٥١)

then is there any that will remember!

meaning, is there any that will receive admonition by remembering the humiliation and torment that Allah decreed for them?

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَـعِهِم مِّن قَبْلُ

And a barrier will be set between them and that which they desire, as was done in the past with the people of their kind. (34:54)

Allah's statement,

وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ (٥٢)

And everything they have done is noted in **Az-Zubur**.

> meaning, everything they did is recorded in the Books of Record entrusted to the angels, peace be upon them,

وَكُلُّ صَغِيرٍ وَكَبِيرٍ ...

And everything, small and large, (meaning, of their actions),

... مُسْتَطَرٌ (٥٣)

is written down.

> everything that they do is recorded and written in their Record of deeds, which leave nothing, whether large or small, but it is recorded and counted.

Imam Ahmad recorded that A'ishah said that the Messenger of Allah said,

يَا عَائِشَةُ إِيَّاكِ وَمُحَقَّرَاتِ الذُّنُوبِ، فَإِنَّ لَهَا مِنَ اللهِ طَالِبًا

> O A'ishah! Beware of small sins, because there is someone assigned by Allah who records them.

> An-Nasa'i and Ibn Majah also collected this Hadith.

The Good End for Those with Taqwa

Allah said,

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ (٥٤)

Verily, those who have **Taqwa**, will be in the midst of Gardens and Rivers,

> unlike the end that the miserable are facing, loss, confusion and being dragged in the Fire on their

faces, as well as being disgraced, punished and threatened.

Allah said,

فِي مَقْعَدِ صِدْقٍ ...

In a seat of truth,

in the Dwelling of Allah's honor, encompassed by His pleasure, favors, bounties, generosity and compassion,

... عِندَ مَلِيكٍ مُّقْتَدِرٍ (٥٥)

near the **Muqtadir** King.

meaning with the Magnificent King Who created everything and measured its destiny; He is able to grant them whatever they wish and ask for.

Imam Ahmad recorded that Abdullah bin `Amr said that the Prophet said,

الْمُقْسِطُونَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمنِ وَكِلْتَا يَدَيْهِ يَمِينٌ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا

Verily, the just will be with Allah on podiums of light, to the right of **Ar-Rahman**, and both of His Hands are right. They are those who are just and fair in their judgement and with their families and those whom they are responsible for.

Muslim and An-Nasa'i also recorded this Hadith.

This is the end of the Tafsir of Surah **Al-Qamar**. All praise and thanks are due to Allah, and success and immunity from error come from Him.